AND

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DEVOTED TO RELIGION AND POLITE LITERATURE.

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REPENTANCE AND CONVERSION.

That man ought to perform the duty of repentance, is a truth too evidently inculcated in the sacred Scriptures to be controverted by any one who has any reverence for that divine composition. The reasonableness of the duty arises from the state of our fallen nature; man does not, nor is it to be expected that by nature he ever will, stand in the uprightness and integrity wherein he originally stood, as he first came forth from the hands of the great Creator; for then, upon a review of the works which the Lord had made, more especially of man, the grand master-piece of the whole, he saw and proclaimed all to be very good.

That human nature did not continue in that pure and happy state, we have the unerring and faithful testimony of the Lord himself, in his holy WORD.

It is too much for our present purpose to enter into the particulars of the fall; suffice it to say, that it consisted in a gradual declension of the human race from the Lord—from the making him the all in all of love and wisdom, goodness and truth, until man not only imputed all within him to himself, but sunk into infernal states of evil and falsehood, altogether opposite to those heavenly and pure states in which he was originally created; therefore we are

informed, in Genesis, ch. iv. 5: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Verse 11. "The earth also was corrupt before God, and the earth was filled with violence, and God looked upon the earth, and behold it was corrupt, for all flesh had corrupted his way upon the earth." Similar declarations we also meet with in the book of Psalms, Ps. xiv. 1. &c. "The fool hath said in his heart there is no God: corrupt are they and have done abominable iniquity; there is none that doeth good. God looked down from heaven upon the children of men, o see if there were any that did understand, and did seek God. Every one of them is gone back; they are altogether become filthy; there is none that doeth good; no, not one." The same statement of the fact is given us in the commencement of the first chapter of Isaiah, in the 5th verse of which, the Lord, by his prophet, says, "Why should ye be stricken any more? Ye will revolt more and more; the whole head is sick, and the whole heart is faint. From the sole of the feet, even unto the head, there is no soundness in it, but wounds and bruises, and putrifying sores." Thus pronounces the record of divine truth concerning the fall of human nature; at the same time declaring all to be involved therein, none excepted. With respect to the direful circumstances attending it, who, upon an appeal made to his own heart, will not subscribe in testification thereof? All who have seen the true picture of themselves, with respect to their fallen state; who have compared themselves with the unerring and pure laws of divine order given in the *Word*, will acknowledge, that by nature they are not only far from those heavenly and divine qualities which they were created to attain, but also that in them, of themselves, dwelleth no one thing that is good.

Thus, my dear readers, we have only to look into ourselves and see the real state wherein human nature stands in consequence of the fall; that we have lost the affection of heavenly and spiritual *loves*, with the understanding and perception of genuine *truths*, which flow from, are the support of, and with them make one. That affections for selfish and worldly *loves*, and all manner of false principles, by nature, occupy the whole mind, whence every operation of our hands becomes polluted.

We cannot now go into the inquiry why the Lord, who is omnipotent, and whose love is equal to his power, (man being the chief, nay, the only darling of his heart) permitted the fall of man from

the highest pinnacle of Heaven to the lowest depths of Hell; we are only now speaking concerning it as a certain fact, which has come to pass by Divine permission; we say by Divine permission, for without a Divine permission, or leave, no evil can take place. And because the darkness of the *natural* man is such, and his conceptions of Divine things so straitened, that he cannot distinguish between the Divine *will* absolute, and the Divine *permission*, or *leave;* therefore, in the holy *word*, evil, and the origin of evil, are attributed to the Lord; not that the case is so in reality, but so expressed for the sake of the appearance to the *natural* man, for whose use principally the *word*, in the *letter*, is given; whilst the *spiritual* man discerns the real and genuine distinction between the different and contrary qualities attributed to the Lord; he knows that he is pure love in the very abstract; that he is good to all, and that his tender mercies are over all his works; that all other appearances of the Lord, either respecting his qualities or operations, arise from a perverted sight, occasioned by the fall.

Thus we draw a faithful view of our fallen estate, both from scripture and from experience. To enable us to rise from this low estate, from our own hell within our breasts to that heaven to which we and every human being were created to attain, was the holy *word* first given, and for the same invaluable purpose it is still continued amongst us in this lower world; the Lord herein making such a display of the laws of Divine order, that whoever *runs* may *read*. The precepts of life here laid down are within the capacity of every man who hears or reads them to perform; the Lord expecting no more of any man than according to the ability given, and wherein he graciously and mercifully upholds every moment, in continually in-flowing and gifting with life.

By reason of *faith alone* being considered as the all of religion, consequently the all of justification, sanctification, regeneration, and salvation, it has been taught by too many (whom we have reason to fear were influenced more by self-love than by the good of the flock) that the Lord has given forth precepts in the decalogue, and in many other parts of the *word*, which he never designed his creatures to keep; yea, farther, that when he gave them he knew they had no power to keep them. Because the creature could not keep them, therefore God sent his only beloved Son into the world to fulfil the law in man's room and stead, which is effectual, according to some, for those whom he ordained to eternal salvation; or, according to others, for all those who in time shall act faith in his merits, and thus impute to themselves, by faith, that which the Redeemer has done, as well as suffered.

But these fallacies, and many more appearances of truth heretofore taught in the Christian church at the time of her end, concerning faith alone, all vanish as fogs and mists before the glory of the rising sun, when that one eternal truth which the Scriptures hold forth in every page is fully assented unto, namely, that there is *One Infinite Jehovah God, in whom is contained the Divine Trinity, of Father, Son, and Holy Spirit, in person, the Lord and Saviour Jesus Christ, the Creator from eternity, the Redeemer in time, and the Regenerator to eternity.* When this eternal, sublime, angelic, and soul-reviving truth is fully assented unto from the light of the sacred Scriptures, the former dogmas mentioned will all be seen to proceed from the chimera of man's own intelligence. It will be seen that *it was none other than Jehovah God himself, who descended into our world in the person of Jesus Christ*, that his fulfilling of the law was in no respect in man's room and stead, but that it is as much now man's duty to adhere to the precepts of life therein given as before the Lord descended, agreeably to his own teaching in Matt. ch. v. 17, &c. "Think not that I am come to destroy the law and the prophets: I am not come to destroy, but to fulfil; whosoever shall break one of these my least commandments, and teach men so, the same shall be called the least in the kingdom of Heaven." Also in his reply to the young man, who enquired of him the way to eternal felicity, Matt. ch. xix. 17. "If thou will enter into life, keep the commandments." How plain and manifest, as the splendor of the sun-beams at noon-day, to those who have eyes to see, and hearts disposed to imbibe *truth* for the sake of truth, that our Lord left the moral precepts of life, the eternal laws of Divine order, given in the *word* of the Old Testament, as binding upon the human race as ever, in no wise disannulling them, abrogating nothing except the *rituals of worship, and the ceremonial laws*, which were given to the Jewish people, in order that they might be the *representative* of a church until the fulness of time came for *Jehovah God himself to descend*, and unite heaven with the earth, and all with himself, by the medium of the *human* in which he came, and which he fully glorified, that therein he might be the eternal mediator between the creature and his *own essential divine in himself.*

The Apostle Paul speaks of this ceremonial law, peculiarly adapted to the Jewish dispensation, that the true Christian is no longer under, and without the deeds or observance of which the believer in the Lord Jesus Christ is justified; but which passages

appear to have been so grossly misrepresented, (whether at first by design, or otherwise, is not so much our business to determine) as to be made the very foundation stone for raising a superstructure upon *faith alone*, whereby the practical attendance to the moral laws of life and salvation has been wholly overturned; those passages, at the same time, wherein the Apostle clearly inculcates the necessity of the observance of the moral law, being kept out of sight. How seldom do we hear the following quotation from the Apostle's Epistle to the Romans adduced, ch. iii. 31. "Do we then make void the law through faith? God forbid. Yea, we establish the law;" whilst the declaration in verse 28 preceding, is being continually rehearsed—"Therefore we conclude that a man is justified by faith without the deeds of the law;" because this latter passage, by a misrepresentation, is made to favor the doctrine of *faith alone justifying and saving*. But how plain for any intelligent mind, from a comparison of these two passages with each other, to see, that by the deeds of the law, without which the true believer in the Lord Jesus Christ is justified, is meant the *ceremonial law of the Jews*, which our Lord abrogated, making them no part of the Christian economy and worship, and by the law which he wishes to establish, is meant the law of life, the moral law of the ten commandments, the eternal transcript of the divine mind written upon every man's heart, and every part of the holy WORD explanatory of the same.

To suppose that the fountain of love and wisdom would give forth precepts to his creatures to observe, which he knew they were utterly incapable of fulfilling, fills the serious mind with shocking ideas, altogether repugnant to the nature of the Deity, and must tend to induce hard thoughts concerning him; but blessed be his holy name, this is not the truth of the case; he gathers not where he has not strawed, nor does he reap where he has not first sown; he requireth no more of his creature than according to what he has, not according to what he has not. *All the precepts of life are within our ability to perform;* not indeed of ourselves, but from him in whom we live, move, and have our being, and without whom we can do nothing.

The first duty necessary to perform by man, after he is humbled, under a sight and perception of his evil state by nature, with the dire consequences that await his continuing in his evils, who at the same time is truly desirous of deliverance from them—to become a renewed and regenerated man—conjoined to his Maker

and associated in spirit with blessed angels above: The first duty necessary to perform in this case is, to supplicate the Lord for power against his evils; it being necessary to render our supplications effectual for this salutary purpose, that we immediately approach the Lord Jesus Christ, because *he is the only God of Heaven and earth*, (according to what has been before observed) and all power is in his hands. If this practice was more attended to, I am firmly persuaded we should soon find the desired help; no longer have to complain that our prayers are not regarded at the throne of grace; we should ask and receive; seek and find; knock and it would be opened: until we receive from his *Divine Human* hand full deliverance from our evils.

Repentance and *conversion* are two things. That *conversion* is a distinct duty from the work of *repentance*, is in some measure known and acknowledged in the Christian Church, inasmuch as the ministers therein, imitating the practice of the Apostles, often call upon their hearers to "*repent* and [then] be *converted*." The *particulars* of these two great works are thus given forth from the Lord himself, in the first chapter of Isaiah, sixteenth and seventeenth verses.

REPENTANCE.

Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil.

CONVERSION.

Learn to do well; seek judgment; relieve the oppressed; judge the fatherless; plead for the widow.

We will endeavor, briefly, to illustrate these divine precepts in the order they lay; but want of room necessarily compels us to postpone it until our next number. C. S.

[*To be continued.*]

CORRESPONDENCES.

[*In continuation from page* 11.]

Heaven is distinguished into two kingdoms, the one of which is called celestial, the other the spiritual kingdom; now the celestial kingdom in common *corresponds* to the heart, and what appertains to it in the whole body; and the spiritual kingdom to the lungs and what appertains thereto in the whole body. The heart and lungs do also form two kingdoms, the former ruling therein by the arteries and veins, and the latter by the nervous and motive fibres, and

both in every effort and action of the body. In the spiritual world (or spiritual man) of every one, are also two kingdoms: the one is that of the will, the other that of the intellect by the affections of truth; and these two kingdoms *correspond* to those of the heart and the lungs in the body; so likewise in the heavens, the celestial kingdom is the will-part of heaven, and there the good of love has the ascendency or government; and the spiritual kingdom is the intellectual part of heaven, and there truth has the ascendency or government; and these two kingdoms *correspond* to the functions of the heart and lungs in man. From this *correspondence* it is that the heart, in the Word, signifies the will, and also the good of love, and that the breath signifies the understanding and truth of faith.

The *correspondence* of the two kingdoms of Heaven with the heart and lungs, is the *correspondence* of Heaven with man in common, or the whole of one with the whole of the other: the less common or particular is with the several members, organs, and viscera of man, as shall be here specified. They who in the grand man, or Heaven, belong to the head, are the angels who excel all others in every species of good, as love, peace, innocence, wisdom, knowledge, &c. and consequently enjoy happiness, and from them proceeds the influx into the human head, and all that appertains to it here, for to these they *correspond*. Those angels, which in the grand man or Heaven belong to the region or province of the breast, excel in the good of charity and faith, and operate in their influence on the human breast here, inasmuch as they *correspond* thereto: they who belong to the feet, are in the lowest good of Heaven, or that called spiritual-natural good; they who belong to the arms and hands, are in the potency of that kind of truth which is derived from good; they who are in the eyes, excel in understanding; they who are in the ears in attention and obedience; they who are in the nose excel in the faculty of perception; they who are in the mouth and tongue are eminent in speaking from clearness of intellect and perception; they who belong to the province of the reins, are more particularly in that kind of truth which illustrates and distinguishes; they who are in the liver, pancreas, and spleen, excel in those faculties and powers which exalt the purity of the various kinds of good and truth, by separating them from mixtures with their contraries; and so in like manner with others respectively, by influx operating on the *correspondent* parts in

man; now influx from Heaven is in order to the right end and use of all in man, and as uses are from the spiritual world, so they form themselves into effect by material instruments in the natural world, whence proceeds *correspondence*.

Hence it is, that the same members, organs, and viscera, are used in the scripture (according to the doctrine of *Correspondence*) for the things represented by them: thus, by the head, is there signified understanding and wisdom; by the breast, charity; by the loins, conjugal love; by the arms and hands, the power of truth; by the feet, that which is natural; [in distinction from spiritual] by the eyes, intellect; by the nose, perception; by the ears, obedience; by the reins, the purification [elucidation] of truth, and so on. Hence those customary expressions, when speaking of a man of a deep knowledge, to say, that he has a head; of him who is true and faithful, that he is a bosom friend; of any one of great sagacity, that he is ready at smelling a matter out; of a man that has a quick comprehension, that he is sharp-sighted; of one in great power, that he has long arms; and of him who says or does a thing with love, that he does it from his heart; these and many other sayings, familiar to us, are from *correspondence*, for they are from the spiritual world.

But though all things in man, even with respect to his body, *correspond* to all in Heaven, yet he is not an image of heaven in his external, but in his internal form; for it is the interior of man that receives the heavenly influx, whilst his exterior, or natural part, is influenced by the things of this world; as far, therefore, as his interior is receptive of the former, so far only is he reputed a heaven in his least form after the likeness of the greatest; but so far as he is unreceptive of the heavenly influx in his interior or inner man, so far he is not in the form of heaven; and yet his exterior or natural man, which communicates with this world, may be in order according to the laws of this mundane system, and consequently be of a beautiful form, for this originates from the parents, and his formation in the womb, and is preserved and nourished by the elements of this world; and therefore it is, that the natural form of a man often widely differs from the form of his spiritual man.

But *correspondence* is of much larger extent than in reference to man only; for there is a *correspondence* of the heavens between one another: thus the second or middle heaven *corresponds* to the inmost or third heaven; and the first or lowest heaven *corresponds*

to the second or middle heaven; and it is this first or lowest heaven that more immediately *corresponds* to and communicates with the corporeal forms of men, their members, organs, and viscera; and it is this corporeal part in man, in which the influence of heaven terminates, and rests as on its basis.

It is here to be noted, as a first principle, that all *Correspondence* with heaven is through the Divine human of the Lord, forasmuch as heaven originates from him as its essence; for were not virtue flowing from his divine human to influence all in heaven, and by *Correspondence* all created nature here below, there would be neither angel nor men; and hence likewise it does appear why the Lord became man, and invested his Deity with humanity, from its highest to its lowest nature, and dwelt amongst us, viz. because through the degeneracy of man, all was brought into such disorder, that all communication with the Divine human in heaven, on which his salvation depended, was cut off, and could only be restored by the assumption of our natural humanity as a ground of communication between him and us.

All things belonging to the earth are distinguished into three kinds, which are called kingdoms, viz. the animal, the vegetable, and the mineral. The things in the animal kingdom are *Correspondences* in the first degree, as having life; those in the vegetable kingdom *correspond* in the second degree, as having growth, but no sensitive life; and those in the mineral kingdom *correspond* in the third degree, as having neither life nor growth. The *Correspondents* of the first kingdom are the animals of various kinds, which either walk or creep on the earth, or fly in the air, which being so well known, are not here enumerated, as neither those of the second or vegetable kingdom, which are all trees, herbs, plants, and flowers, which grow and flourish in the woods, gardens, fields, or elsewhere. The *Correspondents* in the mineral kingdom are the more noble, and also the inferior metals, precious and common stones, fossils, and earths of various kinds, and also waters. To these *Correspondences* in the natural world, we are to add such things as are prepared and fabricated of them by human skill and industry for the general use of man, as food of different kinds, vestments, houses, temples, with many other things.

The things that are above the earth, as the sun, moon, stars, and also in the atmosphere, as clouds, rain, vapors, thunder, lightning, &c. are respectively *Correspondent;* as also such as are occasioned by the presence or absence of the sun, as light and shade,

heat and cold; in like manner those which are determined by its motions, distances, and variations, as the seasons of spring, summer, autumn, and winter, together with the diurnal periods of morning, noon, evening, and night.

In a word, all things that exist in nature, from the least to the greatest, are *Correspondences*; because this world, together with the whole of its furniture, exists and subsists from the spiritual world, and both from the Deity. It is said here to SUBSIST also thence, as every thing subsists by that which is the cause of its existence, as its subsistence is no other than the continuation of its existence, and because it cannot subsist from itself, but from something prior to itself, and so on from its first cause, from which, if it be separated, it must perish, and be annihilated.

Every thing is said to *Correspond*, which exists and subsists in nature according to the Divine order; now Divine good proceeding from the Lord is that which constitutes Divine order, for it begins and proceeds from him through the Heavens to this world, where it terminates in its lowest form. And all things here, which are according to the laws of such order, are called *Correspondences*, viz. all things that are good for use, for good and useful mean the same; whereas the form or distinction of a thing hath relation to truth, forasmuch as truth is the form of good: hence it is, that all things in the universe and in nature, as far as they subsist in the Divine order, bear relation to goodness and truth.

That all things in the world are from God, and so invested by him with natural forms, so as to give them *Correspondence* and usefulness, manifestly appears from all things both in the animal and the vegetable kingdoms, many of which display evident marks to the thoughtful mind of their Divine original.

As to those spiritual things in Heaven, to which natural things in this world *correspond*, no one now can understand them, but by a particular illumination from above, forasmuch as the science of *Correspondences* hath long been lost amongst us; however, this doctrine of *Correspondence* between spiritual and natural things shall be here illustrated by some few examples of the latter, as generally known in this world. The beasts of the earth in general, not only the tame and useful ones, but also the wild and unprofitable, *correspond* to the affections of the human mind; the former to its good affections, the latter to its evil ones. In particular, oxen and calves *correspond* to the affections of the natural mind; but sheep and lambs to those of the spiritual mind; whereas the

winged tribes, according to their respective kinds, *correspond* to the intellectual part in both: hence it was that animals of various kinds, as oxen, rams, sheep, goat, lambs, and also pigeons and turtle-doves, were appointed among the Israelites, who were a typical or representative Church, for sacrifices and burnt-offerings, as in such religious institutions they were representative of spiritual things, and accordingly were received in Heaven according to *Correspondence*. That animals, according to their difference as to GENUS and SPECIES, stand for the affections, is, because they are endued with life; now the life of every creature is from the fire of love or affection, and according to the quality thereof; and such also is their innate knowledge respectively; man also, considered merely in the animal part of his nature, is constituted in like manner, and as such is compared to them; thus it is common to say of any one that is of a meek and gentle disposition, that he is sheepish, or lamb-like; to call a rugged or rapacious man, a bear, or wolf; and to give the name of a fox or serpent to the subtle and crafty, and so on.

As to *Correspondence* in the vegetable kingdom, this might be illustrated by many considerations drawn from the growth of small seeds into trees, putting forth leaves, blossoms, and fruit, in which other seeds are contained, whereby propagation is carried on in a way of existence both simultaneous and successive, according to the laws of a wonderful order; to investigate all the uses of which would excel the bounds of human science; and as these originate from the spiritual world or Heaven, which is in the human form, so have they all relation to, or *Correspondence* with, something in man, as is known to some few in the learned world. That *Correspondence* obtains in the vegetable kingdom may be illustrated by the following example: thus, a garden, in general, *corresponds* to Heaven in respect to understanding and wisdom; wherefore Heaven is called the garden of God, and Paradise, and by man the Heavenly Paradise. Trees, according to their different kinds respectively, *correspond* to perceptions, and the knowledges of things good and true; and therefore the ancients, who were in the knowledge of *Correspondence*, celebrated their religious worship in groves, and therefore it is that we have mention made in scripture so often of trees, and that Heaven, the Church, and man, are in so many places compared to them, as to the vine, the olive, the cedar, and others, and our good works to fruit. The different kinds of food also, which are prepared from these, but more especially from

the seeds of the field, *correspond* also to the affections of good and truth, as these afford nourishment to the spiritual, as earthly foods do to the natural life. Hence it is, that bread is the *correspondent* to affection respecting every particular good, as it is in a more eminent manner the support of life, and is used to signify the whole of food; and in this universal sense it is, that the Lord calls himself the bread of life; and likewise on this account, bread was appointed for a sacred symbol in the Israelitish Church, and was placed on a table in the tabernacle, under the name of shew-bread, or the bread of faces; and also that the whole of Divine worship by sacrifices and burnt-offerings was called bread. Lastly, it is from *Correspondence*, that bread and wine are used in the Holy Supper, as it is celebrated in the Christian Church. D. C.

[*To be continued.*]

TO THE EDITORS.

GENTLEMEN,

I find in the bible many apparent contradictions, inconsistencies and errors, which I am unable to reconcile with the purity, perfection and divinity of that Almighty Being who is said to be its author. I have sought for information among the writings of different annotators, but have always found the most difficult points either evaded, or treated of in such a confused manner as only served to convince me that those much wiser than myself were equally at a loss, but possessed too little candor to acknowledge it. I have also sought information *viva voce* among professors of religion of different denominations. Here again I have never been able to obtain any satisfaction, and with a few exceptions, have received little beside petulance and dogmatical assertions. Such behaviour, at the same time that it shows them destitute of candor, in my opinion, reflects but little honor upon themselves as professors. But this is nothing to my present purpose. Either the bible is the word of God or it is not, and our believing or disbelieving cannot in this respect make the least alteration. I am not anxious, therefore, to support any particular opinion. I am perfectly willing the truth should be whatever it is; my only desire is to find it. I am now in the direct road to deism, not from choice, but because I cannot help it. I at present either know too little or too much of the bible to feel satisfied of its divinity. But I am determined to proceed deliberately

and cautiously, and not to adopt an opinion on either side without evidence. I am resolved to be influenced by no sophistical reasoning, or elegance of declamation; by no sarcastical or malevolent observations; by no thundering maledictions of bigotry, or prejudice, nor by any man's opinions or assertions, but calmly and patiently to search after solid evidence or positive proof. I will listen with pleasure to every argument on either side, and if any person will give me the reasons for his opinion, those reasons shall meet with attention.

Now, gentlemen, if you are able and willing to give me any assistance in my researches, I shall consider it as a very great favor. I have two reasons for making this application to you. The one is, that as your *Luminary* is professedly theological, it is unquestionably your intention to give light and instruction to your readers on theological subjects. The other is, that you have a *key* to the bible, which, you tell us, will explain its mysteries. Now, as you acknowledge there are difficulties in it if we take it in its literal sense, and as at present, I know of no other way to understand it, I think you cannot in conscience refuse to give me the assistance I ask.

Many are the passages in the bible that require an explanation, but I shall at this time only mention a few, and those perhaps not the most difficult, but such shall as most readily occur to my mind, believing that if you can satisfy me respecting these, that you will be able to explain the rest, or furnish me with a *key* to do it myself.

It is recorded in Genesis, i. 7. *And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.*

1. Cor. xi. 14. *Doth not even nature itself teach you, that if a man have long hair it is a shame unto him?*

I believe that none of our philosophers or astronomers of the present age would subscribe to the idea advanced in the first of these verses, and as for the latter, nature herself seems to contradict it by giving long hair to most men.

The following verse I shall say nothing about, for I can make nothing of it. 1 Cor. xi. 10. *For this cause ought the woman to have power on her head because of the angels.*

Between the two following verses there is an apparent contradiction. Eccl. i. 4. *One generation passeth away and another generation cometh*, but the earth abideth for ever.

Luke xxi. 33. *Heaven* and earth shall pass away, *but my words shall not pass away.*

If you turn to Exod. xiv. 16, 21. John ii. 10. and iii. 16; and iv. 23, you will find the Red Sea is sometimes represented as divided, and the water formed into walls; at other times it is spoken of as dried up. A similar account is also given of the river Jordan. I do not mean to say that these verses contradict each other, but I cannot reconcile them. However, as it is possible that you may convince me that my ideas are altogether erroneous, it will perhaps be wise in me to make no further remarks until I hear from you.

THEODORE.

☞ Having promised to devote a portion of this number to the inquiries of AMICUS, the editors are under the necessity of requesting THEODORE to wait with patience until next month, when he may depend upon an answer that will certainly interest, if not convince him. If he be, however, as open to conviction as his epistle indicates, the editors feel confident that his doubts will vanish, and that he will acknowledge the bible to be the Word of God, divinely inspired and full of *internal* and *spiritual* instruction, harmoniously arranged, without even "apparent contradictions, inconsistencies, or errors."

H. L.

TO THE EDITORS.

GENTLEMEN,

Understanding it is your design to explain the most difficult passages of Scripture, I take the liberty to request an explanation of Judges ix. 13, where it is said, "and the vine said unto them, should I leave my wine which *cheereth God* and man, and go to be promoted over the trees?" An explanation will oblige

Your humble servant,

AMICUS.

In our answer to the question concerning the fig-tree, inserted in the first number of this Magazine, we observed, that the true sense of Scripture can only be obtained by a knowledge of *correspondences*. The same key we must therefore have recourse to in the present question, in order to account for the apparent singularity of the expression that *wine cheereth God*, as well as man. But that the subject may not suffer by a partial quotation, let us take a view of the whole passage, from the 8th to the 16th verse.

"The trees went forth to anoint a king over them, and they said unto the olive-tree, Reign thou over us. But the olive-tree said unto them, should I leave my fatness, wherewith by me they honor God and man, and go to be promoted over the trees? And the trees said to the fig-tree, Come thou, and reign over us. But the fig-tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees? Then said the trees unto the vine, Come thou, and reign over us. And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees? Then all the trees said to the bramble, Come thou, and reign over us. And the bramble said unto the trees, If in truth ye anoint me king over you, then come and put your trust in my shadow: and if not, let fire come out of the bramble, and consume the cedars of Lebanon."

The particulars involved in the above passage can never be known, until we are first acquainted with the *spiritual* signification of the olive-tree, fig-tree, vine, and bramble. By the olive-tree then we are to understand the internal good of the celestial Church, and by the fig-tree its external good; by the vine is meant the good of the spiritual Church; but by the bramble spurious good. The true meaning, therefore, of the whole passage, is, in few words, as follows. The people, or Church, represented by the trees, being totally averse to every degree of genuine goodness and truth, was neither disposed to be governed by celestial good, nor spiritual good, but in their stead adopted spurious good, which was preferred to the former. By the olive-tree, the fig-tree, and the vine, refusing to be made king over the other trees, is signified, that the real estate of the people was such as not to admit of any thing good or true, notwithstanding their false pretensions to it by making the invitation; while the willingness of the bramble to accept it, points out the suitableness of their disposition to that evil which is represented by the bramble.

In regard to that particular part of the text, which apparently induced our correspondent to put the question, and which says, that *wine cheereth God*, we have to observe, that the answer made by each of the trees, is expressed in terms peculiarly appropriate to their different significations. Thus the *vine* has particular reference to *truth*, or the Church spiritual; so has *wine*, which is its produce; also the word *cheereth*, or as it might have been translated, *maketh glad*; for in holy Scripture the word *gladness* has

always respect to the understanding, or to the love of truth; and the word *joy* to the will, or the love of good. By the wine, therefore, which is said to *cheer God*, we are to understand the truth of the spiritual Church, which is well-pleasing and acceptable to God, when he is worshipped from a pure affection. M. K.

TO THE EDITORS.

GENTLEMEN,

In your method of explaining the Scriptures, I observe something new and uncommonly singular. How far it may be consistent with the real truth, I am at present unable to decide; but hope you will continue to favor the public with specimens of the same kind. If agreeable, an explanation of Ezekiel xxxix. 17 to 20, compared with Rev. xix. 17, 18, in some future number of your Magazine, will be particularly acceptable. The circumstance of all the fowls of the air, and all the beasts of the field, being invited to the supper of the great God, to eat the flesh of the mighty, and to drink the blood of princes, has with me often been matter of fruitless meditation: but when I read, that they are to be filled at his table with *horses* and *chariots*, I am entirely lost, and have no conception of what can be meant.

I have many other questions to propose of a similar nature, but shall wait for an explanation of the above.

Yours, &c.

ALBERT.

An explanation will be given in our next.

TRUE POLITICS.

FOR THE HALCYON LUMINARY.

O let the nations be glad, and sing for joy, for thou shalt judge the people righteously, and govern the nations upon the earth.—Ps. lxvii. 4.

Political occurrences, in every age, are calculated to furnish the reflecting mind with a lesson at once awful, pleasing, and edifying; and their worst effects are less to be lamented than the failure of their intended influence on the auditors of the interesting drama. Whatever occurs, either by the *will* or *permission* of God, unquestionably tends to promote the ultimate good of man. For man, being the peculiar favorite of his Maker, whose image he was intended to bear, must needs engross His most particular attention (to speak after the manner of men.) From these premises, may be drawn some important inferences.

It is a fact altogether consonant to reason, and abundantly confirmed by Scripture, that the *natural* world is but a mirror, displaying to our view the occurrences of the *spiritual*. By the spiritual world I would be understood to mean *the internals of man*, as influenced by his association with good or evil spirits; for every man has such a world within himself, (either heavenly or infernal) though the most of us are too thoughtless, or too indolent often, to take a look therein. The spiritual world is the world of *causes*, and our earthly dwelling-place is the world of *effects*. Every occurrence, therefore, in the latter, has its mediate, if not immediate *cause* in the former; and these occurrences are good or ill, in proportion as human agents suffer themselves to be influenced by either heavenly or infernal principles. Whatever may be the external appearance of the Christian Church, at this day, its real, genuine, and internal state, is correctly reflected or portrayed in the striking *political* events of this wonderful age. And wonderful it is indeed! No period in the recorded history of man can furnish a parallel. Such a sudden rise and fall of kingdoms, destruction and creation of princes, and unqualified violation of the eternal law of right, was never before presented to the view of an astonished world. We gaze on the scene, deprecate the lamentable *effects*, but look much too low for the more lamentable *cause*. Mankind, as to ultimate or external operations, are as shadows on the wall; they appear to move and act, but the spring of motion and action belongs to the *substance* which they faintly represent.

Let it not be understood that we are machines, moved, like puppets, by some invisible hand—this is not my meaning. What I would urge is, that the Will and Understanding, which constitute our spiritual world as individuals, whether perverted or not, form the source of all our actions. And I wish my readers to bear in mind, that, though I say the *cause* of both good and evil is in the *spiritual* world, that of the latter can by no means be attributed to God. He may *permit* it, for great and wise purposes, far beyond our comprehension; and such *permission* is consistent with the order in which he created man, when he endowed him with a free volition: but he never *wills* it. Evil springs from an infernal fountain. All emanations or proceedings must partake of the nature and quality of the source from which they flow; and, consequently, whatever proceeds from the *will* of God, must be good, as infinite goodness is one of his glorious and undisputed attributes. But Evil, the terrible effects of which are so strikingly exhibited in the present political state of the *natural* world, and which have been more or less prevalent in every age since the fall of the earliest Church, originates in, and proceeds from, a fallen and degenerated *spiritual world*; or, in other words, from the perversion and corruption of man's *internals*; or, in other language still, from the total annihilation of Goodness and Truth in the Church. This is but three different ways of expressing the same thing.

But leaving causes and effects, the enquiry of Americans, at present, is, "How will it end? Are we, on this side the Atlantic, to be involved in the vortex of Europe's agitations? Is the fate of Sodom and Gomorrah to reach the city of Zoar? Is not America the land of promise? Is Amalek to come up against Israel? Are our rights and privileges to be eternally infringed, and are we to be continually sufferers by the contentions of the wicked?" In

reply to all these interrogations I would ask one simple question: Are we without sin? If we are not, if we partake of the evils and corruptions of the Old World, we have no reasonable right to expect safety or happiness in the New. Let us then carefully examine ourselves, and regulate our future hopes and fears accordingly.

Certain it is, that our situation, as a people, at this time, appears to bear a very near resemblance, in many particulars, to that of the children of Israel, when threatened by their enemies. Amalek may come up to fight against us as he fought against them; and our Amalek will be, perhaps, not less formidable than theirs. But without pausing to contemplate the strength of an anticipated enemy, it is our duty, and should be our endeavor to provide for his reception, to turn our attention to the means of defence. I do not allude solely to fleets and fortifications, to the valor of our citizens, the skill and ability of our generals and statesmen, or the riches and resources of our yet happy and prosperous country, for I would not advise to depend upon the *instrument*, more than upon the *principal*; upon the *means*, more than upon HIM who governs and controls them. For why should we rely upon *subordinate* agents, rather than upon the ruling and prime agent?

Let our views, then, be directed aright; to a source of security, on which, in the greatest danger, we may safely depend. We believe in a God; we believe in his providence; we believe also in his revealed Word. Let us then attend to what that Word relates.

In the seventeenth chapter of Exodus we find the relation of a remarkable circumstance respecting the children of Israel. We there read that "immediately after the people had been murmuring for lack of water, [with which the Lord supplied them, by the hand of Moses, out of the flinty rock] Amalek came and fought with Israel in Rephidim." On this occasion Moses said unto Joshua, "Choose out men, go out, fight with Amalek." But in order to teach him that "the battle is not to those who are strong in their own strength only," and that the scales of victory are in the hands of God, and not of man; he adds further, "To morrow I will stand on the top of the hill, with the rod of God in mine hand;" plainly intimating to Joshua, that it was to this *hill*, and to what was transacting there, more than to himself and the exertions of the people, that he was to look for the issue of the combat. Accordingly it follows, that "Joshua did as Moses commanded him, and fought with Amalek; and Moses, Aaron, and Hur, went up to the top of the hill; and then it came to pass when Moses held up his hand, that Israel prevailed, and when he let down his hand, that Amalek prevailed."

As these words appear to contain much matter for useful reflection, peculiarly adapted to the subject of our present essay, I shall recommend them to the particular consideration of my readers. And, in the first place, I beg leave to invite their attention to one of the most extraordinary and interesting scenes, perhaps, ever presented to human notice. In yonder *valley* stand two great and powerful armies, Israel and Amalek, engaging in battle, each possibly confident of success, and using every exertion to secure it, as if it depended upon themselves alone; and on that little hill, which overlooks the scene, are three men, Moses, Aaron, and Hur, all chosen of God, and appointed by

his divine command to stand upon this hill during the battle. Who now, at first sight, could suppose that any thing done by these three men could influence the fate of the combat? What apparent connection is there between what is transacting in the valley, and what is transacting on the hill? Is it a probable or a likely thing, that the skill of the great generals and captains in each army, together with the courage and strength of the numerous hosts which they commanded, should depend for success upon three unarmed individuals at the top of a distant hill? Yet so it is When one of these men [viz. Moses] held up his hand, then Israel prevailed; and when he let down his hand, Amalek prevailed.

Thus doth the wisdom of God teach us, not to judge of things from external appearances; not to separate what is doing visibly *below*, from what is doing invisibly *above*; for that the affairs of great empires and kingdoms, the successes of war, the schemes and contrivances of political prudence, are always under the control of a remote and unseen agency; and whilst man views only what is passing in the *valley*, the scene of worldly bustle and contention, and forms his judgement of things accordingly, the grand determination of events is with God and his provident disposals, at the *top of the hill*, the retired and elevated abode of the Supreme Intelligence and his all-wise operations.

From an attentive view of all the circumstances attending the foregoing relation respecting the hands of Moses being *lifted up*, and being *let down*, and the issue of the battle between Israel and Amalek being determined accordingly, it must be very plain, to every considerate mind, that *some great mystery of holy wisdom is involved herein*; for Moses, of himself, was but a man like any other, and his *hands* were but as the hands of other men, and, therefore, *of themselves*, utterly incapable of producing such extraordinary effects. We must look, therefore, farther than to Moses and to his *hands* for an explication of the mystery.

And here it is happy for us that we have not *far* to look. If we have only the sense and discernment to perceive that God, in his holy WORD, frequently speaks to us by SIGNS as well as by *words*, by FIGURES as well as by *expressions*, and that these SIGNS and FIGURES, as being *representative* and *significative* of holy things, were a real divine speech and language, and expressive of a real divine meaning and thought, we shall then find no difficulty at all in unfolding the secret of heavenly wisdom here presented to our view. For then it will be seen clearly, that though the *lifting up* and *letting down* of Moses' hands were acts *of themselves* no more efficacious than the lifting up and letting down of any other man's hands; yet on this particular occasion, both Moses and his hands were *signs* and *figures* appointed of God himself, to speak to the children of Israel, and thereby to the whole world, the everlasting counsels of his holy wisdom and truth.

But what, it may be asked, *is* the language of these peculiar *signs* and *figures*? What is the counsel and the wisdom which they speak unto us? I answer, that the language is plain and striking; and thanks be to God, he hath given to every man an understanding to comprehend it, if he be so disposed. It does not require any abstruse reasoning, or any deep learning; it requires only a serious mind to interpret the speech of God.

Moses, as a prophet of God, *represents* and *figures*, on this occasion, what every true prophet before and after him represented and figured, viz. *the word of God*, the revelation and manifestation of the eternal truth and wisdom of the Most High, for the guidance of man. The *elevation* and *depression* of Moses' hands, agreeably to this interpretation, can have no other possible meaning, than the *elevation* and *depression* of that holy truth which his hands denoted, according as it is received, cherished, and practised by men, and consequently *elevated;* or, on the other hand, as it is rejected and disregarded, and consequently *let down* and *debased*.

Thus can the whole mystery of this otherwise incomprehensible relation be fully opened to the intellectual eye, in all the brightness of its astonishing wisdom, and with all the comfort and conviction of its edifying and divine intention. For are "the hands of Moses lifted up," and doth the army of Israel in consequence prevail over the army of Amalek? So when man has sincere respect unto God and his holy word, then every thing is sure to prosper and go well with him; then all his enemies, both spiritual and natural, fly before him; then he becomes a mighty conqueror; he subdues, first, all that is evil in himself, and next, all the evil that is out of himself. But on the contrary, "are the hands of Moses let down," and does the army of Amalek in consequence prevail over the army of Israel? So when man has respect to himself and to the world more than unto God; when he *lets down* the spiritual powers and faculties of his mind, to seek either strength, or wisdom, or happiness, in things below, more than in things above; in his *own* will and understanding, more than in the divine will and understanding; in this case every thing is unprosperous, and goes ill with him; he is assaulted by his enemies, and is overcome; being deprived of his true strength, it is impossible he can make effectual resistance to any evil which besets him; "the hands of Moses are let down," and of course every thing else falls down with them.

Did this interpretation of the SIGNS which we are considering, want any further proof or confirmation, it is abundantly supplied from the whole history of the children of Israel in the future times of their existence as a people; for whenever, by forgetfulness of God and his holy laws, they caused "the hands of Moses to be let down, then God [we read] gave them over into the hands of the heathen, and they that hated them were lords over them."* But, whenever they repented and returned unto God, and thus caused the hands of the prophet to be *lifted up*, we read that "God saw their adversity; he heard their complaint, and delivered them from the hand of the enemy."

Is the hand of God shortened, or is he not as willing to assist his children at this day as ever? He most undoubtedly is. If we turn from the evil of our ways, and put our trust in him, no enemy can harm us. Instead then of depending *altogether* upon human means of defence for political safety, let us turn our eyes towards the top of yonder HILL, which overlooks the valley of this world's contentions and strife; for as in the days when Israel of old fought with Amalek, there was a hill nigh unto and overshadowing the field of battle, and as on that hill the fate of the battle was decided, so in our days, the terrible scenes of combat and warfare in this lower world are still encompassed by,

* Psalm cvi. 41.

and observed from a HILL, and all the events thereof are determined by what is transacting at the top of it. Would you know the name of this hill? It is called in the language of inspiration, Mount Zion, and is thus described by one who was once favored with a view of it: "And I looked, saith he, and lo! a Lamb stood on the *Mount Zion*, and with him an hundred and forty and four thousand, having his father's name written in their forehead."*

But here, my readers, I must intreat you to use all your eyes, that nothing may escape your observation of what is passing on this holy and wonderful hill. And, first, let me call your attention to the *venerable* PERSONAGE who sits on this consecrated MOUNT. It is not Moses, nor Aaron, nor yet Hur, but it is ONE infinitely higher and greater than them all, yet *prefigured* and *represented* by them all. It is Jesus Christ, "the faithful witness, the first begotten from the dead, and the prince of the kings of the earth.† You do not see in his hand any ROD, as in the hand of Moses: but, if you look attentively, you may see that which was *signified* and *typified* by the ROD, viz. his divine OMNIPOTENCE. You may see, further, how his EYES are *in all the ends of the earth, regarding the evil and the good.*

But this is not all. Do you observe the HANDS of this ALMIGHTY LORD OF ZION, how they alternately *rise* and *fall*; and when they *rise*, then, as in the case of Moses' hands, his people prevail; but when they *fall*, then *Amalek* [the enemies of his people] prevail? And do you note farther, how empires, kingdoms, thrones, sceptres, armies, the wisdom of the wise, and the strength of the mighty, and the treasures of the wealthy; in short, all that is great and dazzling in this lower world, depend altogether upon this simple point—the *elevation* or the *depression* of those hands of Omnipotence?

If you have, my readers, attentively observed all this, learn this short lesson of your highest duty, and of your best interest, as relates to your own happiness, and the safety of your beloved country: *take heed that the hands of this the* TRUE *Moses may never* BE LET DOWN, *but that they may ever remain* STEADY *and* UPLIFTED; or, in other words, never suffer a *debasement* or *depression* of the holy TRUTHS, POWERS, and VIRTUES of the WORD OF GOD, or the eternal revealed WISDOM, by receiving it in error, or perverting it in practice; so shall every thing prosper and go well with you, and so shall your country be delivered from the power and terror of all her enemies.

If through any unhappy perversion of mind, and under the influence of those dire persuasions, which are the hidden causes of all the mischiefs that at this day are ravaging the Christian world, we should be led to reject the truths of God's word from our understandings, and from our lives; if we should substitute in the place of revealed wisdom a false and vain philosophy, and set our own reason above the reason of God; if we should neglect to cherish those eternal principles of right and wrong which have been communicated to us out of Heaven from the foundation of the world, and choose rather to adopt for our guides every new opinion and speculation which the fancies and follies of men may devise; if we should forget the MOUNT of God and the *hands* of the great Prophet, and look for peace, for prosperity and security, in lower things, independent of those *higher* ones; if we should sit

* Rev. iv. 1. † Rev. i. 5.

loose to the obligations of duty, and with the same criminal indifference dissolve the ties of obedience to God, and of allegiance to our beloved country; or if, allowing in our minds the force of those obligations, we are not careful to practise them; if we reprobate others because they have rejected the authority of the word of God, whilst we ourselves are perhaps ten times more guilty, in acknowledging that authority with our lips, and yet denying it in our lives; in short, if with the word of God in our hands, we cherish evil tempers in our hearts, and suffer our affections and thoughts to descend and wander away from God, in the vanities of a worldly and selfish love, instead of ascending and being united to HIM, in the realities of a Heavenly life and charity: in this case, the hands of the GREAT PROPHET, the defender of Israel on MOUNT ZION, must of necessity *fall down*, and as they fall down, Amalek must prevail.

But on the contrary—if we are wise to take the WORD OF GOD, for the regulations of our lives—if in the language of its inspired wisdom, we "teach the commandments thereof diligently unto our children, and talk of them when we sit in our houses, and when we walk by the way, and when we lie down, and when we rise up—binding them thus for a sign upon our hands, and letting them be as frontlets between our eyes:"* if we bring all the maxims of that vain philosophy, which at present is desolating the Christian world with the flood of its impieties, to be tried by the test of that holy book, and to be weighed carefully in these balances of the sanctuary: if we suffer our understandings thus to be enlightened and led by the eternal reason of God, rather than to be darkened and deluded by sophistry, by speculation, by the uncertainty of *new* and *human* opinions: if we remember and keep an eye upon that *hill from whence cometh our help*, which is the holy MOUNT of the presence of the God of Israel—and never lose sight of those omnipotent hands, which determine all events: if we bind fast on our minds the obligations of duty, and whilst we are careful to "render unto Cæsar the things that are Cæsar's," are alike scrupulous "to render unto God the things that are God's:" if, in performing our appointed religious duties, we sacrifice unto conscience more than unto ceremony—and to the requirements of a holy God, more than to the ordinances of man: if, in deploring the crimes of our enemies, we do not exercise more judgement than mercy—and if, in deploring our own crimes, we do not exercise more mercy than judgement: if, in short, we suffer our religion, not only to form our creeds, but also to correct and amend our lives, by making us good men and good citizens—in this case the hands of the GREAT PROPHET will be ever *lifted up*, and with them will be lifted up over us all kinds of heavenly protection, comfort and security—our country will thus have cause to bless us for bringing down from Heaven the angel of her deliverance, whilst we ourselves, amidst all the alarms, the confusion and disturbance of this lower world, will then be enabled to sing this happy song of peace, "The Lord is on my side, I will not fear what man can do unto me." † [*C. S.*] VERITAS.

* Deut. vi. 7, 8. † Psalm cxviii. 6.

TRANSLATED FROM THE LATIN.

A TREATISE ON THE ORIGIN OF THE EARTH.

[*Continued from page* 17.]

5. There are, besides these, huge bodies revolving about our sun, the common fountain of light in this his universe, called moveable stars or planets; these in like manner have a diurnal rotation; and according to their distances from the sun, the common centre of the universe, revolve round the sun, and describes orbits which complete their years, and produce in them time and space. These immense bodies, like our globe, have an inclination of their poles, according to which they are carried through their zodiacs; hence they have their springs, summers, autumns, and winters; they are turned also like wheels round their axis, by which means they behold in every rotation the morning rising, and the evening setting, whence also their noon and night, with the intermediate light and shadow. Moreover, there are lesser globes, which circulate about these planets, like our moon, called satellites, which reflect mutually the light received from the sun on the superficies of each planet, and in like manner enlighten them. That which is thrust out into the outermost circle, so far distant from the sun, lest it should have a weaker or more uncertain light than the rest to wander in, is surrounded with a girdle, namely, a great satellite, like a great lunar mirror, which receives rays from the sun, however refracted by the way; and by collecting them together, sufficiently enlightens and warms that part of the surface opposed to it.

6. Innumerable stars shine round about this great sun, and his planetary system, which being divided into twelve signs, according to so many sections of the zodiac, constitute, with the constellations, the immensity of the visible firmament. Each of these stars are fixed, and in imitation of this great sun of ours; being in the centre of a system, and occupying a determinate space, which is subject to the operation of its rays, as a proper and distinct universe. As many stars, therefore, as we behold clustering in the firmanent, and like a crown adorning our world, so many universes there are, greater or lesser, according to the quantity of light they emit, and its power. These celestial spaces, like so many immense circuses, by their mutual contact, press each other, connect their spheres together, and by an infinity of insertions link themselves together, so as to constitute a celestial sphere; and by an infinity

of orbs they obtain a form which is the original and pattern of all forms and spheres, where all and singular the starry revolutions most harmoniously concur in one and the same end, namely, that they may mutually strengthen and establish each other, which union, resulting from the goodness of *form*, has occasioned this total and complex frame taken together, to be called the firmament;* for in such a large complicated body, no member arrogates

* This form which the stars, with their universes, plan out and jointly produce by their insertions mutually into each other's orbits, and which is for that reason called the *celestial form*, could never be acknowledged the most perfect of all forms in the world, if appearances were to be trusted, such as the eye transmits to us in this terrestrial globe; for the eye does not penetrate into the distance of one star behind another, but sees them as fixed in an expanded plane, one by the side of another. Hence they appear in a disorderly heap. But yet that the form resulting from the connection of all the stars in the universe, in a complicated series, is the very pattern of all forms, may be seen not only from this, that it serves for a firmament to the whole Heaven, but also, that it serves to excite the first substances of the world and their natural powers into action; from which action, and the co-operation of their universal form, nothing but what is most perfect can proceed. This may be confirmed also from the distance of stars mutually from each other, being so many ages preserved, without the least change of place; such forms are preserved entire by their own proper virtue, for they emulate something *perpetual and infinite*. But the qualities of such forms cannot be comprehended, unless we compare them with the inferior or lowest forms, the knowledge of which we gather from visual objects, at the same time abstracting or casting away the ideas of imperfection with which these inferior forms labor. Let us pursue this method in a few examples. The lowest form, or that which is proper to earthly substances, is that which is determined by mere angles and planes, whatever figure they compose, provided they constitute a form. This, therefore, is called the angular form, the proper object of our geometry: from this form we may contemplate the next superior, or the perpetual angular, which is the same as the circular or spherical; this is more perfect than the other, because its circumference is as it were a perpetual plane, or an infinite angle, because it is void of both planes and angles; therefore it is the measure of all angular forms, for we measure all angles and planes by sections and sines of circles, from whence we see there is something infinite or perpetual takes place in this form, which was not in the first, viz. the circular revolution, whose beginning and end cannot be assigned. In the circular or spherical form, we may again contemplate a certain superior form, which is spiral, or perpetually circular; for to this there is added something perpetual or infinite, which the other had not, viz. that its diameter is not included or terminated in any centre; neither are they simple lines which it describes, but it is determined by a certain out-line of any figure of a circle, or superficies of a sphere, which serves to it in the place of a centre: and its diameter inclines after the inflection of some kind of a curve; for which reason, this form is the measure of the circular form, as the circular form is the measure of the angular. In this spiral form we may contemplate a yet more superior form, which is called the perpetually spiral, or vortical, to which again something more perpetual, or infinite, is added, which was not in the foregoing; for the spiral referred itself to a circle, as to a certain infinite centre, and from this brought itself back to its term, or boundary, through its diameter, to a fixed centre. But this vortical form refers itself to the spiral as a centre, by perpetual circular lines, and it is for the same reason of its superiority, the measure of the spiral form: this vortical form manifests itself more especially in magnetics. In this vortical form, we may again contemplate a form of a more superior or supreme nature, viz. the perpetually vortical, or the celestial form,

to itself any thing as a propriety, unless it be such as may (consistent with the stability of the whole) be particularly centred in it; and again, by successive revolutions, return with advantage to the common centre, viz. the good of the whole. Wherefore they do not confine their light and heat within their proper spheres, but transmit them into the dark corners of our solar world, and to the gross bodies of which our earth consists; hanging out their lamps when the sun is gone down, and leaving our hemisphere, night invests the earth.

[*To be continued.*]

TO THE EDITORS.

GENTLEMEN,

Not being satisfied with the supposition of subterraneous fires, for the explanation of the origin and end of volcanoes, I venture to propose to you another hypothesis, after having given my reasons why that advanced by you does not satisfy me. Miners experience, in their subterraneous occupations, when they descend into mines sometimes more than five miles deep, that they pass through parts where they feel the most shivering cold, and soon after, through others, where the heat is almost insupportable. Now, if there were fires under ground, or, as some suppose, one great central fire existed, the warmth thereof would be spread alike, and no eruptions or explosions could be produced, since the workings

in which many finites, as so many imperfections, are deposited, (or laid aside as it were) and as many perpetuities, or infinites, assumed. Hence this form is the measure of the vortical, and the pattern or idea of all the inferior forms: from whence, as the form of all forms, they descend and are produced. The supra-celestial form is spoken of in the sixth scene of this work, in which there is nothing but universal order, law, idea, and essence of essences, and so on. That this doctrine of forms is just, will be demonstrated, God willing, in a treatise of forms, and doctrine of orders and degrees. In the celestial form, these faculties and virtues occur; that one thing respects the other as itself; neither does it endeavor at any thing, but the common firmness and union of the whole; for herein there is no fixed centre. But as many points as there are in it, so many centres there are; so that all its determinations consist of centres, or mere representations of them: by which structure, nothing is considered as proper to it, unless it has such a character, that in general, or from all the centres taken together, it may enter into itself; and by a continued revolution, return back into the other centres in general what it acquires in particular. This indeed may seem strange at the first consideration, because remote from the objects of our sight; but that the thing is so in fact, may be seen from every appearance of things, traced up to its cause and first principles; more especially in our animal body, where such a disposition of parts every where occurs, that there is nothing but what considers itself in a centre; however, with respect to the determinations of the adjoining, or remote part, it may seem to be in the circumference, or constitute the diameter, or axis. This idea we may contemplate yet more evidently in the modifications of æther by the rays of light

must be quite uniform. But if we suppose these explosions to be occasioned by heated fossils, every thing is easily explained. We know by experience, that sulphureous minerals, by the access of water, get heated to such a degree, that they consume themselves and all combustibles around them. And that there are sulphureous substances, in some mountains in great numbers, is a fact, known to every mineralist. In addition to this, geography teaches us, that volcanoes lie commonly near a sea-coast, and those near the equator are copiously provided with water by the periodical rains, peculiar to those parts of the world.

T. MARSCHHAUSSEN.

WONDERFUL CONSTRUCTION OF THE EAR.

The ear, it is true, in respect to beauty, must give place to the eye. However, it is perfectly well formed, and is no less a masterpiece of the creative hand. In the first place, the position of the ear shows much wisdom. It is placed in the most convenient part of the body, near the brain, the common seat of all the senses. The outward form of the ear is worthy our admiration. It greatly resembles a muscle; but has neither the softness of mere flesh, nor the hardness of bone. If it was only flesh, its upper part would fall down over the orifice, and would prevent the communication of sounds. If, on the contrary, it had been composed of hard bones, it would be very painful and inconvenient to lie on either side. For this reason, the Creator formed the outward part of the ear of a gristly substance, which has the consistence, the polish, and the folds, most proper to reflect sounds; for the use of all the external parts is to collect and convey them to the bottom of the ear. The interior construction of this organ must still more excite our admiration. There is in the shell of the ear an opening, which they call the *auditory pipe*. The entrance of it is furnished with little hairs which serve as a bar, to keep insects from penetrating into it; and it is for the same purpose that the ear is moistened with a substance that is conglutinous and bitter, which separates itself from the glands. The drum of the ear is placed obliquely in the auditory pipe. This part of the ear really resembles a drum: for, in the first place, there is in the cavity of the auditory pipe a bony ring, on which is stretched a round membrane, dry and thin: in the second place, there is, under the skin, a string stretched tight, which does here the same service as that of the drum, for it increases, by its vibrations, the vibration of the drum of the ear,

and serves sometimes to extend, and sometimes to relax the membrane. In the hollow, under the skin of the drum, there are some very small bones, but very remarkable, called auditory bones, and distinguished by these names, the hammer, the anvil, the orbicular, and the stirrup. Their use is, to contribute to the vibration, and to the tension of the skin of the drum. Behind the cavity of the drum, another opening must be observed, which communicates with a pipe which leads to the palate, and which is equally necessary to produce the sensation of exterior sounds. Next comes the *snail*, which rises in a spiral line. Behind is the auditory pipe, which joins the brain.

Hearing is in itself a thing worthy of admiration. By a portion of air, extremely small, which we put in motion, without knowing how, we can in an instant make our thoughts known to one another, with all our conceptions and desires, and this in as perfect a manner, as if our souls could see into each other's. But to comprehend the action of the air, in the propagation of sounds, more clearly, we must remember that the air is not a solid body, but a fluid. Throw a stone into a calm running water, there will result from it undulations, which will extend more or less, according to the degree of force with which the stone is thrown. Let us now suppose, that a word produces in the air the same effect as the stone produces in the water. While the person who speaks is uttering the word, he expels (with more or less force) the air out of his mouth; that air communicates to the outward air, which it meets, an undulating motion, and this agitated air comes and shakes the stretched membrane of the drum in the ear; this membrane, thus shaken, communicates vibrations to the air which resides in the cavity of the drum, and that strikes the hammer; the hammer, in its turn, strikes the other little bones; the stirrup transmits to the nerves, through the oval orifice, the motion it has received; and they then vibrate like the strings of a fiddle. This motion gains strength in the labyrinth, and reaches to what is properly called the auditory nerves. The soul then experiences a sensation proportionable to the force or weakness of the impression received, and, by virtue of a mysterious law of the Creator, it forms to itself representations of objects and of truths.

God, in order to make us more sensible of his general goodness towards mankind, permits, now and then, that some should be born deaf. Must it not teach us to value highly the sense of which they are deprived? The best way to prove our gratitude for so great a blessing is to make a good use of it.

THE FINE ARTS.

[*In continuation from page* 21.]

The narrative mode came in time so to prevail, that in a long chain of history, the writer commonly leaves off dialogue altogether. Early writers of that kind appear to have very little judgement in distinguishing capital facts from minute circumstances, such as can be supplied by the reader without being mentioned. The history of the Trojan war, by Dares Phrygius, is a curious instance of that cold and creeping manner of composition. The Roman histories, before the time of Cicero, are chronicles merely. Cato, Fabius, Pictor, and Piso, confined themselves to naked facts. In the Augustæ Scriptores we find nothing but a dejune narrative of facts, commonly of very little moment, concerning a degenerate people; without a single incident that can rouse the imagination or exercise the judgement. The monkish histories are all of them composed in the same manner.

The dry narrative manner being very little interesting or agreeable, a taste for embellishment prompted some writers to be copious and verbose. Saxo Grammaticus, who in the twelfth century composed in Latin a history of Denmark, surprisingly pure at that early period, is extremely verbose and full of tautologies. Such a style, at any rate unpleasant, is intolerable in a modern tongue, before it is enriched with a stock of phrases for expressing aptly the great variety of incidents that enter into history.

The perfection of historical composition, which writers at last attain to, after wandering through various imperfect modes, is a relation of interesting facts, connected with their motives and consequences. A history of that kind is truly a chain of causes and effects.

The history of Thucydides, and still more that of Tacitus, are shining instances of that mode.

Eloquence was of a later date than the art of literary composition: for till the latter was improved, there were no models for studying the former. Cicero's oration for Roscius is composed in a style diffuse and highly ornamented; which, says Plutarch, was universally approved, because at that time the style in Asia, introduced into Rome with its luxury, was in high vogue. But Cicero, in a journey to Greece, where he leisurely studied Greek authors, was taught to prune off superfluities, and to purify his style, which he did to a high degree of refinement. He introduced into his native tongue a sweetness, a grace, a majesty, that surpri-

sed the world, and even the Romans themselves. Cicero observes with great regret, that if ambition for power had not drawn Julius Cæsar from the bar to command legions, he would have become the most complete orator in the world. So partial are men to the profession in which they excel. Eloquence triumphs in a popular assembly, makes some figure in a court of law composed of many judges, very little where there is but a single judge, and none at all in a despotic government. Eloquence flourished in the republics of Athens and of Rome, makes some figure at present in a British house of commons, and often inspires admiration in the public councils of our own country.

The Greek stage has been justly admired among all polite nations. The tragedies of Sophocles and Euripides in particular are by all critics held to be perfect in their kind, excellent models for imitation, but far above rivalship. If the Greek stage was so early brought to maturity, it is a phenomenon not a little singular in the progress of arts. The Greek tragedy made a rapid progress from Thespis to Sophocles and Euripides, whose compositions are wonderful productions of genius, considering that the Greeks at that period were but beginning to emerge from roughness and barbarity into a taste for literature. The compositions of Eschylus, Sophocles, and Euripides, must have been highly relished among people who had no idea of any thing more perfect. We judge by comparison, and every work is held to be perfect that has no rival. It ought to be kept in view, that it was not the dialogue which chiefly enchanted the Athenians, nor variety in the passions represented, nor perfection in the actors; but machinery and pompous decoration, joined with exquisite music. That these particulars were carried to the greatest height, we may with certainty conclude from the extravagant sums bestowed on them: the exhibiting a single tragedy was more expensive to the Athenians than their fleet or their army in any single campaign.

One would imagine, however, that these compositions were too simple to enchant for ever; as variety in action, sentiment and passion, is requisite, without which the stage will not continue long a favorite entertainment: and yet we find not a single improvement attempted after the days of Sophocles and Euripides. The manner of performance, indeed, prevented absolutely any improvement. A fluctuation of passion and refined sentiment, would have made no figure on the Grecian stage. Imagine the discording scene between Brutus and Cassius, in Julius Cæsar, to be there

exhibited, or the handkerchief in the Moor of Venice: how slight would be their effect, when pronounced in a mask and through a pipe. The working of nature upon the countenance, and the flexions of voice expressive of various feelings, so deeply affecting in modern representation, would have been entirely lost. If a great genius had arisen with talent for composing a pathetic tragedy in perfection, he would have made no figure in Greece. An edifice must have been erected of a moderate size: New actors must have been trained to act with a bare face, and to pronounce in their own voice. And, after all, there remained a greater miracle still to be performed, viz. a total reformation of taste in the people of Athens. In one word, the simplicity of the Greek tragedy was suited to the manner of acting, and that manner excluded all improvements.

[*To be continued.*]

Rules for judging of the beauties of Painting, Music, and Poetry; founded on a new examination of the word "thought," as applied to the fine arts.

Thoughts are, generally speaking, all ideas sufficiently distinct to be conveyed by signs. When speaking with a particular reference to the belles-lettres and polite arts, we mean, by thoughts, the ideas which the artist attempts to raise by his performance, in contradiction to the manner in which they are raised or expressed.

In works of art, thoughts are what remain of a performance, when stripped of its embellishments. Thus, a poet's thoughts are what remains of his poems, independently of the versification, and of some ideas merely serving for its decoration and improvement.

Thoughts, therefore, are the materials proposed and applied by art to its purposes. The dress in which they appear, or the form into which they are moulded by the artist, is merely accidental; consequently, they are the first object of attention in every work of art; the spirit, the soul of a performance, which, if its thoughts are indifferent, is but of little value, and may be compared to a palace of ice, raised in the most regular form of an habitable structure, but, from the nature of its materials, totally useless.

While, therefore, you are contemplating an historical picture, try to forget that it is a picture; forget the painter, whose magic art has, by lights and shades, created bodies where there are none.

Fancy to yourself that you are looking at men, and then attend to their actions. Observe whether they are interesting; whether the persons express thoughts and sentiments in their faces, attitudes, and motions; whether you may understand the language of their airs and gestures; and whether they tell you something remarkable. If you find it not worth your while to attend to the persons thus realised by your fancy, the painter has thought to little purpose.

Whilst listening to a musical performance, try to forget that you are hearing sounds of an inanimate instrument, produced only by great and habitual dexterity of lips and fingers. Fancy to yourself, that you hear a man speaking some unknown language, and observe whether his sound express some sentiments; whether they denote tranquillity or disturbance of mind, soft or violent, joyful or grievous affections; whether they express any character of the speaker; and whether the dialect be noble or mean. If you cannot discover any of these requisites, then pity the virtuoso for having left so much ingenuity destitute of thought.

In the same manner we must also judge of poems, especially of the lyric kind. That ode is valuable, which, when deprived of its poetical dress, still affords pleasing thoughts or images to the mind. Its real merit may be best discovered by transposing it into simple prose, and depriving it of its poetic coloring. If nothing remains, that a man of sense and reflection would approve, the ode, with the most charming harmony, and the most splendid coloring, is but a fine dress hung round a man of straw. How greatly then are those mistaken, who consider an exuberant fancy, and a delicate ear, as sufficient qualifications for a lyric poet!

It is only after having examined the thoughts of a performance in their unadorned state, that we can pronounce whether the attire in which they have been dressed by art, fits, and becomes well or ill. A thought, whose value and merit cannot be estimated but from its dress, is, in effect, as futile and insignificant as a man who affects to display his merit by external pomp. M. K.

The following are humbly recommended as necessary requisites for a lady's toilet: a fine eye water, *benevolence;* best white paint, *innocence;* a mixture, giving sweetness to the voice, *mildness* and *truth;* a wash to prevent wrinkles, *contentment;* best rouge, *modesty;* a pair of the most valuable ear-rings, *attention;* an universal beautifier, *good-humor;* a lip salve, *cheerfulness.*

ABLUTIONS.

Ablution, from *abluo*, quasi *ab* and *lavo*, [I wash away] was a religious ceremony much in use among the ancient Romans; being a sort of purification, performed by washing the body before they entered on sacrifice. Sometimes they washed their hands and feet, sometimes the head, and oftentimes the whole body; for which purpose, at the entrance into their temples, were placed marble vessels filled with water. The Romans used to wash the feet of new married women, as an emblem of the purity required of them in marriage. If a man committed murder, or any other act of violence, he was not allowed to approach the altar till he had washed himself. Ovid justly ridicules this notion:

Ah nimium faciles, qui tristia crimina cædis
Flumineâ tolli posse putatis aqua.

Ah credulous! who think, when blood is spilt,
The running stream can wash away the guilt.

But ablution was not always performed by bathing; they sometimes made use of aspersion, or sprinkling with water, which was done with a branch of olive, laurel, or an instrument made on purpose, and named, from its purpose, *aspergillum*.

Idem ter socios pura circumtulit unda,
Spargens rore levi, et ramo felicis Olivæ.

Old Choriœus compass'd thrice the crew,
And dipp'd an olive branch in holy dew,
Which thrice he sprinkled round. Dryden.

But the more august mysteries, such as those of Ceres, required *ablution*, or dipping of the whole body; and the oracle of Trophonius could not be consulted, till a man had first dipped himself several times in the river Hercyna. Æneas dared not handle sacred things till he had purged himself by a proper *ablution*.

Tu, genitor, cape sacra manu patriosque penates;
Me bello e tanto digressum, et cæde recenti,
Attractare nefas, donec me flumine vivo
Abluero.

Thou, thou, my sire, our gods and relics bear:
These hands, yet horrid with the stains of war,
Refrain their touch, unhallow'd, till the day,
When the pure stream shall wash the guilt away.

Ablutions appear to be as old as any ceremonies, and external worship itself. The Jewish religion, [from *correspondences*] required continual ablutions or washing; and we read that Moses was commanded "to make a laver of brass for Aaron and his sons to wash their hands and face in, when they went into the tabernacle of the congregation." But as people accustom themselves to regard things appointed for sacred uses with a kind of superstitious awe, this very practice, which was only intended as a *sign* of inward purity, at length became the essential part of their religion; an error with which Jesus Christ reproached the Jews. Thus it appears, say some Christian writers, that Moses enjoined ablution; the heathens adopted them, and Mahomet and his followers continued them; thus they have got footing among most nations, and make a considerable part of most established religions.

Ablutions, nevertheless, owe their origin to a more ancient source. The custom of ablution in warm countries is essential to cleanliness and health, where the luxurious habits of indolent indulgence are too apt to prevail over remote advantages, which are to be obtained by exertions; thence it appears to have been introduced by wise legislators, or law-givers, among their religious duties. The Bramins of India, and all the numerous inferior casts, perform certain ablutions at stated periods in every day. The Bramins must bathe their whole bodies before they eat, when they eat, and before they retire to rest. The *Shastah* obliges them to undergo an ablution after the nuptial rite. Both sexes practise this ablution, and have a high veneration for the waters of the Ganges. But as they cannot at all times be near enough to wash themselves in the sacred waters, the Bramins tell those so situated, that other waters will have the same virtue, if, whilst bathing, they pronounce certain words. The Egyptians seem to have borrowed these, along with others of their religious institutions, from the Asiatics, for priests had their diurnal and nocturnal ablutions; the Grecians their sprinkling; the Romans their lustrations and lavations; the Jews their washing their hands and feet, besides their baptism; the ancient Christians had their ablutions before communion, which the Romish Church still retains before their mass, sometimes after; the Syrians, Corpts, &c. have their solemn washings on Good Friday; the Turks their greater and lesser ablutions; their *gast* and *wodon;* their *aman*, *tabarut*, *gusul*, *abdest*, &c.

From the establishment of the custom under the sanction of religion, the transition to a symbol of purity was neither difficult nor

unreasonable, and hence it had been diffused through all ancient religious institutions, even where the same motives to frequent ablutions did not exist.

However whimsical their ablutions may appear to the unreflecting, it strongly marks the wisdom of the institutors. And even in cold and temperate climates, few things would tend more to prevent disease than a frequent practice of them. Were every person, for example, after visiting the sick, handling a dead body, or touching any thing that might convey infection, to wash before he went into company or sat down to meat, he would run less hazard of catching the infection himself, or of communicating it to others. Whence does it arise that the Asiatics and Africans have such fine teeth, and that in our cities, the fair sex especially, rarely possess fine teeth, or for any length of time? It is owing to the ablution of the mouth after meals by the former, and to the neglect of it by the latter.

Frequent washing not only removes the filth and sordes which adhere to the skin, but likewise promotes the perspiration, braces the body, and enlivens the spirits. The custom of washing the feet, though less necessary in cold climates, is nevertheless a very agreeable piece of cleanliness, and contributes greatly to the preservation of health. This piece of cleanliness would often prevent colds and fevers. Were people careful to bathe their feet and legs, in lukewarm water, at night, after being exposed to cold or wet through the day, they would seldom experience the bad effects which proceed from these causes. The *Armenians*, who are the quakers of the east, are the most healthy people in Asia, and attribute this happiness to the constant use of the hot baths.

SOLOMON'S TEMPLE.

The inward part of the temple, the ceiling, floor, and walls, were covered round about with thick and massy gold; the outward part was built of the finest and whitest marble. When the travellers to Jerusalem beheld the temple at a distance, it seemed to be a great, clear, and white mountain of snow: but the sun shining with its beams upon the top of the temple, which was overlaid with fine polished golden plates, it appeared as if a vast number of burning lamps, and flames of fire, broke out of this mountain of snow.

FOR THE HALCYON LUMINARY.

AMANDA.

One evening, when summer had vermell'd the sky,
And lull'd every billow to rest,
I stray'd with AMANDA the sea-margin nigh,
While Zephyr just ruffled its breast.

I stoop'd, and I wrote her dear name on the sand,
When smiling, "Ah, STREPHON!" said she,
"An emblem, perhaps, though unconscious thy hand,
This bears of thy passion for me.

"As the sea shall efface, by the next rolling tide,
The letters impress'd on the shore,
So may the same fate your AMANDA betide,
And she be remember'd no more.

"The cold winds of poverty bleakly may blow,
Or jealousy damp all thy joy,
A thousand harsh tempests that happen below,
May rise every bliss to destroy.

And as to the charms AMANDA may boast,
Like the name thou hast wrote on the shore,
In the rough tides of TIME will they shortly be lost,
And their traces remember'd no more!"

"Not so, my AMANDA! thy beauty shall live
In the heart which thy virtue hath won;
And VIRTUE the ruins of TIME shall survive,
And live when extinguish'd the sun!"

STREPHON.

THE HARVEST ROSE.

[WRITTEN BY T. M'CREARY.]

When autumn wing'd the blast with power
To sweep the bending forest bare,
Deep in the vale I found a flower,
A little rose that linger'd there.
Though half its blushing sweets had fled,
Its leaves were edg'd with winter snows,
Yet still the fragrant odors shed,
Declar'd love's emblem was a rose!

With curious, though with eager haste,
I seiz'd the little fading prize,
Then in my bosom fondly press'd,
The faintly blushing floweret lies;
I flew impatient to my fair,
My heart with fond affection glows;
"A flower, my love, to deck your hair,
A little modest harvest rose.

"When first its vivid blooming hue
The amorous zephyrs kiss'd with pride,
O then, my life, it look'd like you,
When first I clasp'd my blushing bride.
Its fragrance still, though flown the dye,
Is thy pure soul, where friendship glows;
It proves, though love's warm ardor die,
That friendship lives—sweet harvest rose!"

FOR THE HALCYON LUMINARY.

Translation of the Latin epigram, AD SOMNUM, *in the first number of the Luminary—by Dr. Wolcott, or Peter Pindar.*

TO SLEEP.

Come, gentle SLEEP! attend thy votary's prayer,
And, though death's image to my couch repair—
How sweet, thus lifeless, yet with life to lie!
Thus, without dying, O how sweet to die!

FOR THE HALCYON LUMINARY.

THE RUSTIC.

While birth and rank attractions boast,
  While splendor lures the wandering eye:
Victims, alas! to comfort lost,
  In vain for happiness we try.
The rustic only true contentment knows,
As each succeeding night he sinks to calm repose.

In gaudy robes, in tinsel show,
  In dissipation's numerous train;
That pleasure they one moment know,
  A moment after turns to pain.
True happiness the rustic only knows,
As each succeeding night he sinks to calm repose.

He lives content, he envies not
  The many luxuries of the great:
And praises echo through his cot,
  To the kind author of his fate.
With gratitude his honest bosom glows,
As each succeeding night he sinks to calm repose.

FOR THE HALCYON LUMINARY.

MUSIC—AN ODE.

Long had the race of mortals here below,
Trod the rough path of wretchedness and wo,
While every blessing of celestial birth,
Provoked by crimes, indignant left the earth;
One solace then to human life was given,
Indulgent Music left her native heaven;
Borne on swift pinions from the world above,
To earth she comes, the messenger of love.
Here as she touch'd, and clapp'd her downy wings,
Joy tuned her voice, and struck her golden srings;
Her magic power first banish'd wo and strife,
And sung a requiem to the ills of life.
Hail! heavenly maid, what wondrous deeds of old,
By thee achieved, by ancient poets told;

When Thracian Orpheus caught celestial fire,
Drew rocks and trees obsequious to his lyre,
And from pale Pluto's ghastly realms set free,
His beauteous, long-lost, loved Eurydice.
The dryades' harp, the watery Triton's shell,
O'er earth and ocean wide thy triumphs swell.
Sooth'd by thy power ferocious men grew mild,
Despair was pleased, and moping Madness smiled.
Thy breath inspires alike in every age,
The high, the low, the savage, and the sage.
Dealt with no partial hand, but free as air
All ranks, all classes, in thy favors share.
Monarchs for thee, from their high thrones retire,
The warrior quits the field to snatch the lyre,
Jocund the shepherd, all the live-long day,
Beguiles the hours with thy enchanting lay.
From yonder hill, across the spacious plains,
Hark! the shrill voices of the laboring swains;
While the blithe ploughman of the neigboring vale,
Whistles in concert with the threshing flail.
Swift o'er the mead, the milkmaid trips along,
And cheers the hamlet with her matin song;
Then all the day with undiminish'd zeal,
Sings and beats time beside the spinning-wheel.
The sailor-boy, far on the watery deeps,
Lash'd to the helm his midnight vigil keeps,
When nought appears above, below, abroad,
But heaven's wide concave and the sable flood;
Oft as he thinks of home and heaves a sigh,
Music befriends him with her lullaby.
Pierced with the thought of her he left behind,
He sings and soothes the anguish of his mind.
Like one of old, as ancient story runs,
I, when a boy, sung down whole summer suns;
Rapt with the theme, I sung the hours away,
"From morn till dewy eve, a summer's day."
Lured by the notes of earliest birds, I'd rove,
And oft at sultry noon frequent the grove;
Still oftener, when each zephyr's hush'd to rest,
And Sol's last radiance gilds the enamell'd west,
Pour'd the full accents cross the embowered plain,
While hills responsive echo'd back the strain.

Religion owns and courts thy kindly power
To gild the dark, and bless the lightsome hour.
What varied strains from thy exhaustless store,
Will wizard fancy draw for ever more!
And sacred anthems long from earth will rise,
Wafted by thee, like incense, to the skies.
Music! thou zest of life, and balm of age,
To cheer man's path through this dark pilgrimage,
In every state be thou my partner made,
By night, by day, the sunshine and the shade.
Teach me, while here, the strains which angels sing;
From hearts devout to Heaven's immortal King;
Tune my last breath with pure seraphic love,
And hymn my passage to the choir above.

MARCELLUS.

Bloomingdale, April 20, 1811.

VARIETY.

"*Nobody's foe but his own.*" How often do we hear this pernicious proverb applied in such a manner as to encourage vice and immorality. It must be a hurtful saying, because it is not founded in truth. It originates in evil, and goes upon this false principle, that sin, in many cases, is inimical *only* to the person who commits it. To expose and refute this, is only to state and exemplify it. A drunkard, for instance, does not *fight* and *quarrel* in his cups, *violate* his neighbor's wife, or do other acts of violence and hostility; he is, therefore, *nobody's foe but his own.* Is this true? Far from it. He hereby strengthens the hands of the wicked, and keeps them in countenance by the evil and bad example he sets; and this is being *their* foe. Besides which, he is an enemy to his *family* and *relatives*, (if he has any) or to the *poor*, (if he has none) in mispending that *substance* in riot and excess, which should have been for their benefit and advantage. And he is a foe also to the *community* and *country* he lives in, in mispending that *time*, and impairing and destroying that *health* and *strength* which might have been employed in their use and service. And, to crown all, he is *God's* enemy and foe, in breaking his laws, and trampling his mandates and orders under foot. All this sufficiently proves this is no proverb of Solomon's, but the raw and undigested saying of some ignorant and unthinking mind. Cease, reader, to hear such instructions! it causeth to err from the words of knowledge.

EFFECTS PRODUCED BY THEIR CONTRARIES.

How many natural effects do we see daily produced by their contraries? Thus it is that poisons are ingredients in the composition of the most excellent antidotes. The oils of tartar and vitriol, mixed together, grow hot and boil, though separately cold. A paste, made with equal parts of filings of iron and sulphur, takes fire when sprinkled with common water. A piece of unslacked lime, which is cold, receives a brisk heat by the mixture of water, which is still colder.

Ice will produce fire, if fair water is made to boil for half an hour to make the air pass out of it. Two inches of this water must afterwards be exposed to a very cold air, and when it is frozen, the extremities of the ice are to be melted before a fire, till the ice acquires a convex spherical figure on both sides. Then, with a glove, this kind of burning mirror being presented to the sun, and the rays being assembled by refraction in a common focus, will set fire therein to some fine gun-powder.

If a phial of round glass, and full of water, is exposed to the sun, when it is very hot, as in summer, from nine o'clock in the morning till three in the afternoon, it will set fire to fine gun-powder placed in the focus of this burning mirror made of water. These experiments show clearly, that the rays of the sun lose nothing of their nature, by piercing and passing through the pores of water and ice.

The following epitaph holds an elevated rank among the few specimens of this sort of writing that have any just claims to poetic merit. It was inscribed on the tomb-stone of two sisters, twins at birth, companions in youth, partners in death, and tenants of the same grave.

Fair marble, tell to future days,
  That here *two* virgin *sisters* lie,
Whose *life* employ'd each tongue in praise,
  Whose *death* drew tears from every eye.

In stature, beauty, years, and fame,
  Together as they grew, they shone
So much *alike*, so much the *same*,
  Death quite mistook them both *for one*.

Why is grass green? Because green is the ultimate or lowest manifestation of light, which is truth, and of course the lowest form wherein the *life* of colors is exhibited; for whatever is of a darker hue than green, partakes proportionably of black, which corresponds to what is false; black being a suffocation of light; just as falsehood is a suffocation or perversion of truth. Now, as in the creation or regeneration of man, the first things that have life are in Gen. i. called herbs, grass, &c. so in the natural world, whatever is of the vegetable system, as being the first dawn of life, or its lowest state of manifestation, is of a green color, because green is the lowest form of the existence of light, which is the life of colors.

It is well known that persons of weak eyes can bear to look on things of a green color better than on any other. The fact can only be accounted for by *correspondences*. The eye is a recipient of light, which corresponds to truth; the weakness of the eye denotes the obscurity of truth; and green being the ultimate or lowest manifestation of light, is on that account better accommodated to weak eyes; for the analogy, or correspondent agreement, between truth and light, and the organs of the former with the objects of the latter, is constantly preserved through all their gradations, from the highest to the lowest forms. Hence as strength of vision corresponds to the purity and brightness of truth; so faintness of sight, together with its organ the eye, when in a disordered or weak state, in like manner corresponds to the obscurity of truth as represented by the color green; which I take to be the true reason why weak eyes can bear to look on objects of a green color, better than on any other.

Married, at Concord, (Ms.) by the rev. Mr. Ripley, Mr. John English, of Brighton, to Miss Nancy French, of the former place. *Concord* being established between these two *hostile powers*, it seems the latter has determined on a "trip to *Brighton*," where it is expected *acts of union* will eradicate all former prejudices and animosities.

The following beautiful little sonnet was first published in England, as long ago as the year 1655, in a work entitled the "*Wit's Interpreter, the English Parnassus.*" There are few modern productions that equal, and none that surpass it in poetic beauty:

As beauteous Delia walk'd alone,
The feathered snow came softly down,
As Jove descending from his tower,
To court her in a silver shower;
The wanton snow flew to her breast
As little birds into their nest;
But overcome with whiteness there,
From grief dissolved into a tear;
Thence falling on her garment's hem,
To deck her, froze into a gem.

In the government of *Solikamsky*, in Siberia, (says count Strogonoff) there dwells a peculiar race of people called *Wodyacks*, who are neither Christians, Mahometans, nor yet Idolaters, as all around them are; but have preserved the worship of one God, without any apparent type or image of him, so universal in the East. They have no order of priesthood set apart, but live in families, the head of which officiates as such, when they make an offering of their first fruits in harvest time, which is the only token of religious worship the Russians have ever discovered among them.

They call a man *Adam* in their language, and talk of themselves as the original *stock*, (the count's term, in French, was *la souche*) from whence the other parts of this earth were peopled.

Their funeral ceremony consists in setting the dead corpse before the relations, when they make a repast, out of which they present a portion to the deceased, and after a short silence they use these general words: "*Since thou neither eatest nor drinkest more, we perceive thou hast finished thine exile; therefore return to the country whence thou camest,* and leave thy virtues to thy family:*" and then depositing the corpse in the ground, they return to finish the repast, but with the utmost sobriety and regularity.

They live in the most perfect equality, giving no precedence, but to the aged, or heads of families.

* This is so much like Jacob's account of his *pilgrimage* to Pharaoh, that every reader must be struck with the analogy.

We have been favored with several *literal* translations of the following epigram, which we have been induced to suppress in favor of the beautiful one, by Dr. Wolcott, in our poetic department.

AD SOMNUM.

Somne levis quanquam certissima mortis imago,
Consortem, cupio te tamen esse tori:
Almaquies, optata, veni; nam sic, sine vita
Vivere quam suave est, sic sine morte mori!

Translation by our correspondent T. M.

Mild sleep, though the most suitable image of death, I wish thee for a partner of my couch: benign repose, so much wished for, come; for, how pleasant is it, so to live without life, and so to die without death!

SAGACITY OF THE INDIAN RAT.

This sagacious animal, knowing the enmity the dragon bears him, and knowing also the insufficiency of his own strength to resist him, not only defends himself, but conquers his enemy by the following stratagem. He makes two entrances to his cave, the one small, and proportioned to the bulk of his own body, the other wider at the surface, but which he draws narrower by degrees, till towards the other end, it is but just wide enough to admit of his passing through. The use of this place is as follows: When the little animal finds himself pursued by that voracious beast, he flies to his cave, which he enters at the wide mouth, not doubting but the dragon will follow him, who, eager for his prey, the large aperture being sufficiently wide to admit his whole body, plunges in, but as it insensibly becomes narrower and narrower, the dragon, who presses violently on, finds himself in the end so straitened, as not to be able either to advance or retreat. The rat, as soon as he perceives this, sallies out of the narrow passage, and in the rear of the dragon, entering the wide one, revenges himself upon him, much at his leisure, converting him into a regale for his appetite, and food for his resentment.

A theatrical wit being asked what he thought of the *Comet?* replied, that he thought it very like "We Fly by Night," and the "*Tail* of Mystery."

A MONTHLY JOURNAL,

Of Passing Events, New Inventions, Domestic Improvements, Progress of Manufactures, &c. &c.

Richmond, many of whose respectable citizens perished in the terrible conflagration of their theatre, has again suffered considerable loss of property by another destructive fire. Many houses were consumed, and the devastation was at last only checked by a parapet wall, which cannot be sufficiently recommended in all populous cities.

On the third day of January, JAMES BARBOUR, esq. of Orange, (speaker of the house of delegates) was elected governor of Virginia, in the place of the much lamented GEORGE W. SMITH, esq. who perished in the theatre.

THOMAS CORCORAN, esq. has been elected mayor of Georgetown, for one year ensuing.

General Henry Dearborn has been appointed by the president and senate, commander in chief of the armies of the United States.

John Mitchell, esq. of Charleston, (S. C.) has been appointed by the president of the United States, with the consent of the senate, consul for the United States at St. Jago de Cuba, vice Maurice Rogers, esq. deceased.

Counsellors and attornies admitted to practice in the supreme court of this state, at the late term held in the city of Albany:

Counsellors. Marinus Willet, John Bristed, Josiah Masters, John Metcalf, jun. James Brackett, Rufus Pettibone.

Attornies. Samuel Van Vechten, Lawrence Ford, Joseph Bais, Thomas I. De Lancy, Dudley Marvin, Laurence King, Benjamin I. Dey, Nehemiah H. Earle, Samuel Osgood, jun. Henry Levinsworth, Ebenezer F. Booge, Elijah W. Abbott, and Lyman S. Bexford.

New-Jersey Banks. An act to establish six new state banks in New-Jersey, at Camden, Trenton, New-Brunswick, Elizabethtown, Newark, and Morris-town, has passed the legislature of that state, and it is supposed will go into operation.

An act has been passed for a bridge over the Delaware at New-Hope; and a bill is before the house for a bridge over the same river at Pursell's Ferry.

An insolvent act was last month passed in the legislature of New-Jersey, for the relief of all insolvent debtors in actual confinement.

Painting on Velvet. In almost every age and country attempts have been made to imitate the works of nature. The sculptor, the painter, the engraver, and the female sex with the needle, have each exerted their skill to the utmost; yet with propriety may it be asked, who can paint like nature? However the arts and sciences, aided by genius and study, have combined to render the efforts of man progressively successful, yet, in no instance have they, by their combination, proved more eminently or more beautifully conspicuous, than in a late discovery made by a gentleman

in England, who, by the aid of chymistry, has been able to produce colors of uncommon, and heretofore unknown brilliancy. These, when properly applied to certain materials, produce imitations of nature, which must be seen in order to be duly appreciated. Painting on velvet is, in truth, a wonderful approximation to the richness and delicacy of nature's coloring. The numberless uses to which the art may be applied, both in furniture and decorations, as well as in dress, renders it very desirable to all who wish for elegantly furnished apartments; and the ease and rapidity with which it is acquired, the dispatch with which it is performed, its durability and its unrivalled beauty, must give it a decided preference over every other female accomplishment of the kind. The colors duly prepared for this elegant species of painting, may be purchased of Mr. Spear, 175 Greenwich-street, near the Bear-market.

Another Invention. A very valuable machine, for spinning sheep's wool, has been invented by Oliver Barrett, jun. of Schaghticoke, New-York. It is calculated for family use, and will make an immense saving in our domestic manufacture. With this machine, one female can spin more and better yarn in one day than four can by the common method. Mr. Barrett formerly worked in Worcester with major Healy and captain Miller.

Musical Invention. Mr. Theodore Marschhausen, has lately invented a new method of TUNING pianos, superior to any other. This method is the medium between the equal and unequal temperament, which gives a piano the greatest brilliancy of harmony, and, when performed upon, to every key in both mood a different and peculiar character, viz.

Major.	*Minor.*
C—serene, pure.	A—mournful.
G—pleasant, rural.	E—tenderly complaining.
D—pompous, rustling.	B—gloomy.
A—gay, clear.	F *sharp*—melancholy.
E—fiery, wild.	C *sharp*—expressing despondency.
F—mild, placid.	D—mildly mourning.
B *flat*—lovely, tender.	G—pathetic.
E *flat*—splendid, solemn.	C—Deeply lamenting.
A *flat*—dull, black.	F—the strongest expression of grief.

Very interesting discovery. Two very ingenious mechanics, living at Montpelier, within the pale of the Green Mountains in Vermont, having a laudable zeal to improve the mechanic arts with advantage to themselves and their country, and farther stimulated by the generous premium* offered by the French government, for the best method to spin flax, &c. engaged in the invention of machinery for that purpose; and it is with pleasure that the writer of this article can say, with the fullest assurance, that they have accomplished this grand design. This machinery has stood the test of experience; the principle is entirely new, and as simple

* One million of francs, or one hundred eighty-seven thousand four hundred dollars.

as perfect. The machinery is now in actual operation, and has run (more or less) for the six months past. The principle, if rightly applied, with suitable materials and corresponding machinery, will produce every kind of cordage manufactured from flax or hemp, which is necessary for the convenience of mankind; from the coarsest rope-yarn to the finest cambrics. The economy produced by this machinery, when contrasted with cotton spinning, is three-eighths, and upon manual labor four-fifths. This astonishing improvement in the art of spinning, which mechanics and men of science in all parts of the globe have labored in vain to produce, seems peculiarly reserved to be brought forth by the new world, and at a time the most fortunate. It is worthy of remark, that the authors of this invention are sober, industrious men, but in very indigent circumstances; and it is feared, unable to prosecute to advantage so noble a design.

Wool Covers. This article of domestic manufacture has been introduced into most of our families, in consequence of the scarcity of blankets produced by the non-intercourse with Britain. As a cheap and comfortable substitute, it merits general attention. The materials can be had without difficulty. It can be made in every family, with one day's work of a seamstress, and will not cost more than three dollars and seventy-five cents. It is as warm as two blankets which would cost three dollars and a half each, it is remarkably light and pleasant, and the wool, with a small addition of new wool, may be applied to make a new cover when the calico of the old one shall be worn out.

Aquidneck Rhode-Island Coal. As this coal is found to be the most economical fuel that can be procured in this city, for rich or poor, we would recommend a strict attention to the following directions in using it: the bars of the grate ought to be at least one inch apart at the bottom, and entirely cleared from any substance that might prevent the free circulation of air. A bed of charcoal, or wood, cut up in such size as to suit the grate, must be prepared: if charcoal is used as the kindling material, it will be necessary to make a bed completely across the bottom, about three inches in height; if wood, then to fill the grate to the upper bar, laying the same crossways, and as soon as it is partially ignited, the *Rhode-Island Coal* may be put on; taking care, however, that the pieces do not exceed the size of a goose egg. In the course of fifteen or twenty minutes, the wood, or charcoal, that may have been put in, will be consumed; consequently, the coal will fall to the bottom and take its place; when this happens, it will be necessary to fill up the grate with as much coal as it will hold. The fire, when made in this manner, will continue from ten to eleven hours without addition, or any other trouble than keeping the lower bars free from ashes. After the fire is made it should not be disturbed.

A petition has been presented to congress, from Mr. Charles Whitlow, of this city, praying for permission to occupy a tract of ground lying west of the capitol in the city of Washington, [originally intended for a botanic garden] for the purpose of improving it as an agricultural and botanical garden; stating his experience in business of this kind in Europe.

From the Pittsburgh Mercury.

The public lose much by counterfeit notes, and there is no way of securing them against such losses so long as copper-plate prints are used. What one artist has done another of equal skill may imitate, or the original artist may for fraudulent purposes copy. I offer then a method that I have invented, by which plates can be produced that can neither be imitated by the artist who produced them, nor by any other. This method is by using glass plates.

In common notes there is, besides the words and characters that go to compose the note, some emblematical representations, such as a coat of arms, a building, a landscape, &c. all evidently wrought by hand. Now in the glass plate notes, let there be the usual words, &c. but instead of the emblematical parts let there be a variegated representation which shall be the work of chance. Let the etching be performed by the chymical action of the mordant. The engraver then, by which imitations can be so dexterously executed, will be rendered in this case quite useless.

A glass plate will give fifteen or twenty thousand impressions good proof, while the copper plate will be worn out with four thousand. Copper can be engraved in a hundred different ways, while glass can be only engraved in two ways—with a fluorick acid and with a wheel.

The variegated marbling produced on glass by a chymical agent can never be imitated by any thing else—even the same person cannot produce two similar plates.

Can the imitator, baffled on glass, resort to copper and apply the engraver? Can he (suppose him to imitate the print exactly) make a complete contrefaction? No—the glass differing in its nature from the copper, and the manner of operating upon them being different, those differences must produce very different effects—but still, could they be the same, the impressions would have a different gloss and an appearance in every way different, which gives the great DESIDERATUM—*a method of producing prints* that cannot be imitated.

I therefore declare to all the banking companies in the United States, that if they will adopt my method, the public will be no more defrauded with counterfeit notes, and their notes shall on account of that security, obtain a currency and a credit which they cannot otherwise acquire.

J. J. BOUDIER, *Artist and Manufacturer at Pittsburgh.*

Humphreysville Manufacturing Company. In this establishment, which is in a very flourishing state, there are at present employed about one hundred and fifty persons, of all ages. There is a SCHOOL attached, for instructing the children, who may therefore acquire, at the same time, habits of industry, impressions of morality, and a competent education. In the course of the last year, considerable additions have been made to the buildings and machinery, particularly in the woollen department. The machines for abridging labor, lately introduced, are those of Molleneaux for shearing cloth, of Richards for cutting dye-woods, and one for

brushing and finishing cloth. The broadcloth made here is pronounced, by good judges, to be equal to any in the world. The number of hands employed during the last year, has been greater than in any preceding year. Of the manufacturers and work people, there are several from England, Scotland, Ireland and France. It is with pleasure we learn that the foreigners (a number of whom have lately arrived in the country) are remarkable for their sobriety, diligence and attention to their several employments. Satisfactory testimonials have been adduced of the good behaviour of the women and children. The apprentices and others composing the school, go through regular examinations, in which they acquit themselves to their own honor and that of their instructor, Mr. John Ward, who has been employed during the year past for their instruction. In spelling, reading, writing, and in arithmetic, the different classes have made a very considerable proficiency. Premiums in books, money, and other articles, are adjudged to those who excel, in each class. Rewards are also given to acquirements of skill in carding, spinning, weaving and dressing cloth. A laudable spirit of emulation is conspicuous in the hired people and apprentices. We are informed that the blessing of health has been continued. No person belonging to the factory has died since its first establishment. Not one the year past has been sick of a fever. No serious injury has been experienced from any accident. Every person on the day of the last visitation was able to perform the duty assigned. So signal a favor may be attributed, under providence, to the salubrity of the situation, to the wholesomeness of diet, cleanliness in person, pure air in the apartments, and regular habits; the lodging rooms and beds are particularly clean and comfortable. All go to rest early, and rise betimes and go to work in the morning. Negligence and idleness are discouraged. The labor, at stated hours, is easy; but must be performed. There has not been for some time past a single *bad subject* on the *black list*. Rewards and encouragements of various kinds have nearly superseded the necessity of punishment; if we except *disgrace*, which is found to be the most efficacious. The apprentices appear extremely well satisfied with their condition, being well fed, clothed and lodged, like the members of a well regulated and happy family. The things necessary for them are reasonably and regularly supplied; the attempt being made to introduce a system of economy, all *waste is severely frowned on*. Silence and order prevail no where in a greater degree than here, at meal times and in school. The monitors of classes are invested with a due authority, and are subjected to a proportionate responsibility. Cheerfulness and innocent gaiety are promoted as much as possible. Regulated by these principles and practices, we are of opinion that the manufacturing establishments, instead of being productive of drunkenness, debauchery and vice, may become nurseries of sobriety, diligence and virtue.